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Subject: Soul-Building.

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A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

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HENRY WARD BEECHER.

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SOUL-BUILDING.

"But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. III. 10–11.

I have read this passage as a part of the opening service. It is highly figurative, and the figure is Grecian. The apostle was writing to the Christianized Jews at Corinth—one of the most magnificent cities of Greece—second only to Athens in its manifold exhibitions of art. Both of them were conspicuous and preëminent for their admirable structures, for their carved statues, and for their altars. Whatever art could do had been done to beautify these cities, and to express in the language of beauty their reverence for their gods.

But, at the very same time that so much was lavished upon temples, very little was given to domestic structures. Nothing, probably, would more disappoint us than a visit to Athens in its palmy days. To have gone there on one of those resplendent days in Spring, when all the air was balm, when peace seemed declared between the heaven and the earth, when the storm had gone and concord reigned, standing afar off, seeing the Acropolis and its treasures, and glinting in the distance the various temples, hearing the shouts of the procession as it moved to and fro, and beholding the pale smoke of the sacrifices as it ascended in the air, one would have thought that he was drawing near to a heavenly city, so beautiful would it seem. But let the skies lower, and the rains descend; let his errands require that he should thread the city on foot, and the vision of glory would soon disappear. The streets were without sidewalks, without pavements, and without sewerage, except that which nature provided. Offal, filth, mud when it was wet, and choking dust when it was dry, squalor, huts seldom more than a single story high, and built of wood, scarcely ever of stone, thatched often, inconvenient, not ventilated, stenchful—these were the things that he would have met with on every hand. Hovels the *citizens* of Athens lived in. Only their *gods* lived in marble palaces. And

Sunday Evening, July 2, 1871. Lesson: 1 Cor. III. 1-17. Hymns (Plymouth Collection): Nos. 270, 607, 1262.

so, all around about the city he would have found, in the midst of the most magnificent architecture, structures the most worthless.

Not long before the apostle wrote this epistle, the great fire which took place in Athens under the consulate, I think of Mummius, had destroyed the residences and the other common buildings; and it is possible that the apostle had this fact in his mind when he spoke thus in the context which I have read to you:

"If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."

Here is the foundation, Jesus Christ. See that you have, at least, a solid foundation. And then take care how you build on this foundation. If you build on it as multitudes build all about here—some with mud and straw; some with straw for thatching merely and some with wood—you will take the consequences in the day of trial. If on this foundation you put buildings of precious stones—not gems, but porphyry, or precious marble—the consequences will overtake you in the day of trial. If you build on this foundation, you are right so far; but it is necessary that you should build a right superstructure as well as have a right foundation. It is necessary that you should build solidly. Then, when the conflagration comes you house will stand. But if built of these inferior materials, when the conflagration comes your foundation may not be burned up, but your superstructure will be.

"Every man's work shall be made manifest."

It shall be brought to proof. It shall be seen what it is made of.

"Because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon [that is, upon the foundation], he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

That is to say, when a man has reared a structure that cannot stand the flame, he seeing it coming, may rush out of his house and into the street; but the house will be burnt, though he may be saved. So the apostle enjoins care and prudence upon those to whom he writes, saying,

"Let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

What, then, is meant by Jesus Christ as a foundation? A good deal more than we shall be able to make plain, of course. It does not mean literally that he is any man's foundation, any more than otherwhere it means that he is eaten in the bread that is broken, or drunken in the wine that is poured forth. Nor are we to suppose that any special doctrine which has been wrought out by men's thought is indispensable as a foundation to a Christian character and

to Christian hope. The truth as it is in Christ Jesus is indispensable; but truth may assume many forms. As it passed through one kind of understanding or another, it will take on different shapes, and will be in different proportions. And although a man may not stand exactly on the orthodox formula, or in the orthodox church of one or another sect, doctrinally considered, of Jesus Christ, he still may be building on Christ as a foundation. For I apprehend that Christ's name is, at one and the same time, not only the name of a historic personage, who had his individual peculiarities, but a name that groups around about it whatever there is that is excellent in morals, in piety and in spirituality, and whatever is possible in humanity. We are instructed that these elements exist in a higher form in him than in any other; and we are to build on Jesus Christ, regarded as the sum and perfection of all admirable qualities: not upon any particular scheme nor upon any particular method which theology has been fond of attempting to interpret, but upon a distinct character, or the conception of a distinct character such as was set forth in Jesus Christ.

What, then, are we to lay down for a foundation? Is it to be the Lord Jesus Christ as very God? I believe that to be true. And yet I can conceive that one may build on Christ in such a way as to be saved, without having the same clarity of view and the same firmness of vision that I have on that subject. That is to say, the question of how much, whether of quality or of quantity, is required to reach the measure of divinity, neither you nor I can settle; and merely saying that Christ is God goes but a very little way. When you analyze it and look at it closely, you come into a region that is nebulous. If Christ is to you so much divine that he becomes to you an object of imitation, of absolute trust, of faith, and of all the affection that your heart is susceptible of feeling; if he is in such a sense your model and your leader that you are willing to commit to him all that you have to commit to any one, you cannot rise higher than that. And while you may not theologically and technically accept the Lord Jesus Christ, emotively and practically you do accept him so far as you could if you crowned him with the name of the Divine. It is with the heart that a man believes unto salvation.

Jesus Christ is presented to us, I apprehend, as the foundation on which we are to build effectually, not merely because he descended from above and represented, as far as it could be done through the economy of the flesh and the world, certain definite ideas of character, and of the relations of men to God, and of the directions in which duty lies, and of the pattern of true living, but because he

was the perfect epitome and embodiment of that which man should aspire to be in order that he may dwell with God. He is the foundation on which we are to build, because he represents human nature on every side. He was the most perfect model of what man should be. He was the best example, I suppose, that was ever known in regard to habits of labor and of rest, in regard to virtuous health and temperance in all things, and in regard to that elasticity and joyousness which come from normal and regulated activity. I doubt not that Jesus presented himself to those around about him as a noble specimen, physically and socially, of what true manhood should be. In so far as we can understand the character and the relations of Christ, no one can be conceived of as superior to him, or as surpassing him in all his associations with men. He was the highest exemplification conceivable in all those relations which a noble nature can sustain to his fellows. The imagination cannot surpass in its conceptions that which was in him. Nor, indeed, can any one mind compass the whole of it. The effect of studying the life of Christ is, that after you have devoted weeks and weeks and weeks to one phase of his character, and you are called to write it out, when it is finished, the impression on your mind is that you are just ready to begin on that point; and you throw away your manuscript, and try again. And you gather from the Gospels all the materials that you can, and turn them in every way to make a more massive and a more perfect representation; and at last it flashes upon your mind that you are attempting to exhaust that which in its nature is inexhaustible and infinite.

Who can take an opal and paint it? It is only so much as you can at one point see that you can paint. You cannot paint the flash, nor the luster, nor the varying colors. And you can only conceive of actual life. You cannot take in such a nature as Christ's, with all its relations to heaven above and to the earth beneath, and all its social and æsthetic qualities, and all its divine elements, not simply because they elude your grasp, running out beyond analysis and research, but because they are so combined, so changeable, so constantly coming and going, with various phases and in various ways, that no man can give the whole of it. There is always more; and when that is expressed there is still more. There is no end to it.

Whatever, then, one would seek for in morality, or in virtue, or in affection, or in refinements of art, or in spirituality, or in devotion, or in submission to God, or in the most noble passions, or in endurance to the end, or in the grandeur of faith, or in inspiration, you shall find in Jesus Christ. It is not enough to adopt him as a pattern to follow, or to make him a foundation on which to build,

simply in the lower forms of morality. We are to take the whole character so far as it is possible for us to comprehend it. That is the model on which we are to proceed. It is the foundation on which we are to build. But that does not exhaust the duty which is imposed upon us. Although building on this foundation will go far and do much, to my mind the distinctive peculiarity of building on Christ is to take a mind just like God's and put it upon God's mind as its foundation.

"Mystic," you will say. Yes, mystic, undoubtedly. All attempts to interpret into philosophical language that which in its very nature is spiritual, effluent, and therefore inexpressible, involve an element of mysticism. And so the attempt to build yourself consciously on an invisible but living God, so that your understanding shall be underlaid by conscience, the moral sense, all the elements of spiritual life, and the realization of the divine presence—the attempt to build on Christ personally in this way, and to be fitted to him on every side of your nature, is the highest conception, it seems to me, of character-building. In that way one certainly has Christ for a foundation, just as I have explained. When all the qualities of the Lord Jesus Christ are attained, and assumed to be models, in the very form in which he developed them, and you attempt to build on his conceived character as your foundation, you do well; but certainly, in a much higher sense, there is revealed to you the living Saviour as Immanuel—God with us. You may attain to a state in which Christ shall be with you consciously, so that day by day you shall be sensible of an absolute and living presence, and that which aforetime you looked at speculatively, you shall now look at as present, as living in you, thus placing your life upon his, so that in a more transcendent sense than in any other Jesus Christ shall be your foundation.

Now says the Apostle, "Let every man take heed, though he have this foundation, how he builds on it." There be many who say, "We, too, build on the Lord Jesus Christ. We say that as he has represented certain great historical elements, and as he has represented certain universal human elements, we build on those elements. You call them Christ. We call them æstheticism, or philosophy, or science, or what not. These amount to the same thing which you mean by the name *Christ.* A man," they go on to say, "may be built on a right foundation, even though he may not be built on Christ, technically so called, by building on those things which you say, when concentrated, went to form the historical, or supposed historical, Christ." But the Apostle says, "Let every man take heed *how* he builds on this foundation." I apprehend that a man may

hold extreme views, leading almost to the verge of skepticism, and yet have something of Christ Jesus. A man may be saved so as by fire. But take care how you build on this glorious foundation—this living Christ, or Christ as he has been historically developed and philosophically conceived. Be careful that you do not waste that which you have of Christ by speculation. If you take the element of divinity away from him; if you diminish him; if you enfeeble his glory and grandeur; if you make him other than the Saviour of the world; if you substitute philosophy for the reality of personal experience; if instead of faith and love and hope you rest upon the lower forms of morality—good conduct and the like—then take heed how you build. You may be, as you suppose, building on the foundation of the Lord Jesus Christ; but you are building with materials that will not stand the test. Men are building on the foundation of the Lord Jesus Christ wood, hay and stubble; they are building wooden structures, structures thatched with straw, or it may be structures of straw mixed with plaster, *adobe* as it were, and structures of fanciful styles; they are building structures with imperfect philosophies, and with morality not altogether unvulgar, yet having a certain element of truth at the bottom of it; but these are not sufficient. There must be enough of the divine element for a man to hold on to in the day of trial.

The time is coming when everything which a man builds on the foundation of Jesus Christ will be brought to a test. Or, as the figure has it, a conflagration may come down on the city, and then the temples which are built of stones, solidly, on good foundations, will endure. Let flames dash against them—they stand. And when all the city lies in smouldering ashes, all that was grand and beautiful about them before stands up the more magnificent by contrast.

And so, he that has built a fair and noble life, full of beneficence, full of morality, upon the Lord Jesus Christ, has a structure on a good foundation, which, in the midst of bankruptcies, and persecutions, and sickness, and death itself, is untouched and untarnished; and it rises up fair, magnificent, and abides forever.

On the other hand, they who have built on the Lord Jesus Christ with lower and more transient materials, when brought to sickness, and under great temptations, and into severe trials, find that which they have built unable to endure. And it is swept away by the whirlwind, or burned up by fire.

Our Master used the same figure when he said,

"Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

They who are familiar with the country to which reference is here

made, tell us that in camping down there, if you pitch your tent in what seems to be a fair valley, but what is really a wide ravine, suddenly, in the night, the rains descending, the waters gather in this ravine, and come rushing upon you in floods before you are aware of their approach, your tent and all your goods are swept away, and all that you can do is to escape with your life; but that if you encamp on the rocks by the side of the ravine, when the rains come they do you no harm, when the floods come you are not disturbed by them, because they are far down below you.

They who have good foundations, and build solidly on them, endure; but they who have good foundations and build poorly upon them are destroyed.

Now, how much error may a man have, and be saved? A great deal of speculative error. I believe that a man may go wrong a great way in his intellectual views of the Saviour, I believe that he may err much in reasoning upon Christ, I believe that he may fall into innumerable mistakes in fashioning a system of religious truth, and yet be saved. That is to say, the heart-element may save him. If one is built upon the Lord Jesus Christ in the love of truth, pure and unfeigned, in meekness, in sincerity, in genuine disinterestedness, in real gentleness, and he seeks by all the force that is in him to do good to others around about him, and not to promote his own good; if he is living in his measure the same life of purity and beauty and love and devotedness that Christ did in his glorious career on earth, then, although his intellect has gone wrong about doctrine, and his reason has gone wrong, he is built on foundations that will survive the day of trial. But, on the other hand, a man may build correctly at every step so far as the intellect is concerned; and yet, if he has not built by the heart on the foundation of the Lord Jesus Christ, he will not stand in the day of trial.

There is great room for intellectual mistakes if the heart keeps right; but if the heart does not keep right, all the intellectual accuracy in the world will not save any man.

It behooves us, then, by all means to build on the Saviour as a foundation. There is no name given under heaven whereby men can be saved but his. I do not mean by this that you will be held to a rigorous and exact view of all that pertains to his nature and character; but tell me of another name that carries in it so much that belongs to the necessity of human nature as Christ's. Tell me of another name of antiquity whose unfolding was such that it carried salvation to men, so that it was safe to take it and to trust it. Tell me of another name that has had such a vital transforming influence upon men. Here is a name that has stood up in history, and

has been perpetuated to our time, and touches the soul to the very quick. There is no part of a regenerated man's nature that does not feel the influence which there is in the Lord Jesus. There is no other historic name that has shown and is showing such a power. There is no name given under heaven that is to be compared with this. All other names are dwarfed and feeble and contemptible by the side of this tower of strength, this magnificent refuge—the name of the Lord Jesus Christ. And it is on this that I invite you to build.

You that are beginning life are laying the foundations of your character. You are selecting the materials of which it is to be built. You are in some way or other marking it out. You may not be aware of it. The greatest part of your most effectual life is unconscious. Not the things which men mean to do are the most efficient. The things which they do not know that they are doing are oftentimes the most efficient in shaping their dispositions and lives. You are marking out a plan of life. You never sit down to mark out one; nevertheless it is traced for you. How much of it is animal, how much of it is selfish, how much of it is full of passion and pride, how much of it is sordid and avaricious, how much of it is given to beneficence, how much of it is pure and spiritual, I do not know, and you do not know. But you are building foundations either for Christ or for the world. And beware how you build. Beware what foundation you are laying on which to build the whole superstructure of your life. One builds on health; on the vigor of his body; on his physical power; on the skill of his hands. It is on these that he bases his expectation of success in life. Another builds on his personal accomplishments; another on his large equipments; another on his taste; another on his genius; another on graceful and witching ways. One builds on one thing and another on another. But after all, the true foundation of life is dispositional. And such a foundation being laid in you, have you estimated what you have done or are doing upon it? What sort of a character do you propose to build on that foundation? Are you attempting to build such an ideal character as that which is represented by the Lord Jesus Christ? Or, have you never thought of it? Have you never had a conception of what you would build, one way or the other? Have you taken life as it came, and molded it according to the pattern which has been furnished by the life of Christ? or, have you allowed yourself to be swept down the stream of time hap-hazard? Has there been any conscious unfolding of yourself? Have you attempted to probe and find exactly the foundation on which you are standing? Do you know

what that silent work is which is going on in you? O builder! do you ever think of all the structures that are going up in these great cities? There are none that are building so fast and with so many hands as that structure of which you are the subject.

We read in fairy tales of how great chasms have been bridged over in a night by benevolent spirits, dwarfs, ouphes, and what not; how they hustled together vast rocks, and piled one upon another, and built piers, and spanned them with arches, so that the brave knight could pass over them, and reach the castle, and get his lady-love. We read in fairy tales of how cities have been built in a single night; and we imagine to ourselves how, while we sleep, ten million constructing fingers might carry up the walls, and surmount them with golden domes, and how whole cities might stand in the morning where the night before there was only a wilderness. But there is something more strange than that would be actually going on in you. There is not a thought that is not striking a blow; there is not an impulse that is not doing mason-work; there is not a passion thrust this way or that way that is not a workman's thrust. The imagination in all directions is building. You think that you are throwing out the net for game; you think that you are laying plans for accomplishment; but back of all the conscious work that is going on in you, back of your visible attainments, there is another work going on. There are as many master-workmen in you as there are separate faculties; and there are as many blows being struck as there are separate acts of emotion or of volition. And this work is going on perpetually. Every single day these myriad forces are building, building, building. Here is a great structure going up point by point, story by story, although you are not conscious of it. It is a building of character. It is a building that is to stand. And the word of inspiration warns you to take heed how you build it; to see to it that you have a foundation that shall endure; to make sure that you are building on it, not for the hour in which you live, but for that hour of revelation, that hour of testing, when that which hath been done shall be brought out, and you shall be seen just as you are. Men are but partially known in this life. You do not know what a man is as long as he is prosperous. You do not know what he is as long as he is untempted. You do not know what he is until he is brought into emergencies. But when the day of trial comes, a man's true character is disclosed. Thousands of men present a fair exterior as long as it is fair weather; but when the storm comes you know the difference between a man of capacity and a man devoid of capacity.

So men are building continually. And they know not the day nor the hour when trials will test them. Take heed, therefore, how you build. Have you that which when men's praises cease will satisfy you? Are you so building that you can stand firm when wealth is taken away? Standing on the right foundation, are you building pigmy dwellings with squalid apartments, or are you building strong and high, after the pattern of Christ's character, with commodious apartments, and as many of them as there are faculties? Are all the walls of this structure being carried up harmoniously? And are you furnishing these apartments amply and wisely? Are you filling your dwelling with the things which are for time, or with the things which are for eternity? Are you gathering into the house of the soul those companions that befit it? Are its guests noble and royal? Are you building your soul-house so that it is sound from bottom to top, and from top to bottom? Are you building it so that it shall endure in sickness, in adversity, yea, in death itself? Are you building it so that it shall stand when you pass through the flood and through the fire?

You think that one hour buries another; but it is not so. You think that you have parted forever from the things which have passed by you. No, you have not. There is much in your life that you think has gone which you never shall part from. It has stepped behind you; and there it waits. That which you have done is with you to-day; and that which you are doing will be with you to-morrow. When the mason carries up the wall, the course of brick which he laid yesterday is the foundation on which he is laying another course to-day. And all that you do to-day on the structure which you are building will remain as a basis for that which you do to-morrow. The work proceeds without intermission; and all that has been done is the under-structure for that which is to be done.

Young man and maiden, take heed how you build. That which you are doing, the work which you are performing, you do not leave behind you because you forget it. It passes away from you apparently, but it does not pass away from you in reality. Every stroke, every single element, abides. And there is nothing that grows so fast as character. There is nothing that is so enduring as character. There is nothing that men think so little of as character, although there is nothing that so belongs to their immortality, and that is so incomparable in importance, as character.

Now, if you are building upon Christ, if you are placing upon the broad foundation of Christ's character the right superstructure,

if you are in vital and sympathetic union with Christ, as your Head, your Brother, your Saviour, your God, and your final Judge, if you are day by day laying every thought, every purpose, every emotion, every element of life, upon Jesus Christ, then, no matter what the contingencies may be, no matter what the events of the future may be, you are safe, and that which you have built will endure.

Go on, oh man, yonder! Add house to house: you are no bigger for your houses. Go on, buy up corner lots, and lot after lot: you are no bigger for having so many lots in your name. Go on; get stocks and bonds and mortgages, buy roads, buy mountains of gold and mines of iron, fill the whole continent with the memorials of your property: you are but a pigmy, after all. Your money swells, and you shrink. You are working and working; but ah! the *you*, the *personnel*, the *man*—what is he? Not what his property is, and not what his reputation is, but just what his character is. And his character is just what the moral elements in him make it. His physical elements are huge as the trunk of a tree: but his moral elements are like one lingering green leaf or two on an old dying tree which you see in the moss-grown orchard. By and by he will die as to the flesh; and then whose will be these houses; then whose will be these mortgages and bonds and lots? They are no part of him. That which makes him a figure in history and a power in the street, is simply what he has, and not what he is. It is that which is to him what a swallow's nest under the eaves is to a barn. It is that which is merely in juxtaposition to him. And so, no matter how much property he buys, when that is gone, what is left is just so much as there is of manhood in him. He was good at figures, he ciphered well; but how was he for benevolence, for spirituality, for faith, for reverence, for true manliness, for that which builds up the soul? He was a dwarf in these things. He was a giant only in his legs. He was a pigmy in his head. The man in him was minimum, and the animal was maximum.

When a prosperous man comes to be tried at death, how much of his life is swept away! That which he has thought of night and day, that which he has labored for all his life long, that which has filled him with envies and jealousies and angers and strifes, that which he has given his soul to buy, stops in the sick room or at the grave. Only his soul goes forth to meet its Judge. Envy him not. Imitate him not.

Oh builders of the soul! remember that the soul's best friend is Jesus Christ. Seek him. Drink in his spirit. Live by faith of him, the beneficent, and the only truly divine One that we can comprehend

with our human understandings—God manifest in the flesh—the very conception and great ideal of all that is pure and transcendent, and noble and divine. Make him your Friend. Build upon him with holy thoughts and holy purposes. And then wait patiently to the end. And the hour of death shall harm nothing, shall take nothing from you, that is worth keeping, but shall translate you into that land where no harm shall come, and where that which was in bud shall break forth into blossom, and where that which was in bloom shall become fruit to the honor and glory of God.

I part with you for some months; and my last word is, *Jesus Christ, the Author and Finisher of your faith; Jesus Christ, God revealed to forgive and to save; Jesus Christ, your Lover and your Friend; Jesus Christ, your Guide and your Judge; Jesus Christ, your eternal Reward.*

PRAYER BEFORE THE SERMON.

Our heavenly Father, we thank thee for the great mercies with which thou hast blest us all the days of our lives. We thank thee that we have not been left to seek our good in the flesh, nor only in this world. We thank thee that we have been enlightened by the truth from above, and have been taught of that higher and better life, and of that nobler character, by which we shall be set free from the entanglements of the flesh, and which shall make us as the spirits of God, although we have not seen them. We rejoice that thou hast taught us of thyself; that we have felt thy power; that we have had communion with thee; that we know that thou art, and that thou art a hearer of prayer. We thank thee for the manifestations which thou hast made to us, and that thou hast spoken to the soul, so that we have recognized our Father; so that our hearts have sprung forth to greet thee; so that we know that we are children of God.

And now, O Lord, we beseech of thee that thou wilt not be discouraged with us, though thy work is slow, and lingers long unaccomplished. Thou art the Author of our faith, and thou must be the Finisher thereof. By the grace of God only can we attain to any goodness. And we beseech of thee that thou wilt continue, though we be backward, and, though we be fractious and disobedient, to inspire us with noble thoughts, and to work in us to will and to do of thy good pleasure.

We pray, O Lord our God, that thou wilt grant that the truth may not be as a dead letter in the midst of this congregation. May it, rather, be as a living force among them. We pray for thy people, that they may not have a name only that lives. May they not be dead as Christians. May their lives flame forth so that their light shall shine before men. And may God be glorified in the fruit which they bring forth.

We beseech of thee that thou wilt grant that all the young in our midst may take heed wisely in the beginning of their days; and that they may go on from strength to strength building on integrity and piety.

We beseech of thee that thou wilt teach men how to do good to others, and not to themselves alone. May those that are instructed of God repeat in love to others the wisdom which is imparted to them.

And bless those that teach. Bless those that go forth to minister to the poor and the needy. Bless those everywhere who are bearing thy Word among their fellows, that it may be as salt to them.

We pray for the reformation of morals among our people. We pray that thou wilt hold back the tides of intemperance in our midst. We pray that vice and corruption may cease throughout the community, and that men may fear God and love one another. We pray that industry may prevail, and that everywhere men may be patient with others and severe with themselves.

We beseech of thee that thou wilt spread abroad the tidings of salvation through Jesus Christ into the dark places of this land, and over the whole earth. Make haste to send the power of the Gospel to every part of the globe.

Lord Jesus, we beseech of thee that thou wilt have compassion upon the nations of the world. May those that are suffering the afflictions of war be speedily healed. May those that are in the midst of revolution, and are turned up thereby, and are in confusion, be as the furrow which the plow makes before the seed is cast in from which springs the rich harvest. And we beseech of thee that nations may learn war no more; and that they may need it no more as a chastisement for their sins. May all men live together in peace, and rejoice together in the knowledge of the salvation which is in Jesus Christ.

And now, Lord, we commit ourselves to thy fatherly care, praying that thou wilt do for us, not what we ask, nor according to the measure of our wisdom, but according to the amplitude of thy goodness, and according to the measure of thy wisdom. Give, or withhold. Lay upon us, or take away from us. Do as seemeth best in thy sight. But may we evermore bear about with us the consciousness that it is the Lord who is dealing with us. And grant that we may feel that all things shall work together, under thine administration, for the best.

And when we shall have passed through our life here; when we shall have finished the hours, not many of which can remain, grant that then we may be borne above death, through it, and victorious over it, into the land of the blessed. And there, we will praise the Father, the Son, and the Holy Spirit. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we pray that thou wilt bless the word imperfectly spoken. Grant, we pray thee, that by thy Spirit it may be profitable to those who have heard it. We pray for the young, that they may look up to thee. Be thou their God as thou hast been their fathers' God. Teach them, we pray thee, to give their hearts to thee early. May they have no ignoble conception of a religious life. May they understand the largeness of spirit and the liberty of soul that come only by Jesus Christ. May they take him for their pattern. May they build upon him. Grant that they may build worthily, and of such materials as shall stand the trials and tribulations of this life, and the tests of death, and the searching tests of the life that is to come. Let light, and the glory of God, shine upon every one.

We pray that thou wilt help all those that would come back from darkness and from wandering; all those that are maimed by vices and sins; and all those that look wistfully at the point at which they parted from purity, and would begin again. Lord Jesus, we pray that thou wilt renew them. Comfort and encourage them. Draw them back to the Shepherd and Bishop of their souls. Go out to the lost; find them; and bring them back to thyself.

Keep this people. Keep all their households. Grant that death may not come near them; and if that which men call death draws near to any one of them, may it prove to be life—life eternal. And prepare all in the things which are lawful.

Grant that we may all of us still be united in the one common yearning and desire for godliness and for heaven. And so, by and by, may we all clasp inseparable hands in that blessed land where parting shall be known no more, and where all imperfections shall be dropped, and where we shall see each other just as we are, and rejoice in that which we shall see of love and purity and beauty.

And to thy name, O Father, to thy name blessed Saviour, to thy name sanctifying, comforting Spirit, we will give the praise of our salvation forever and ever. *Amen.*

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